12: Murphy E-5 (1952-1953) 1960
SQ13 Mundurucu SQ13

cies, and the agents, in turn, make periodic trading trips up and down the Cururú in motor launches. These trips are more frequent in September, October, and November when rubber is still being collected and the river has begun to rise, making navigation easier. The spheres of mission and post influence intersect in the village of Morro, halfway between the two, and the villagers trade with either. Below Morro, the post controls the trade, although the Indians nearest the mouth of the river frequently deal with independent traders of the Tapajós. Above Morro, all Indians are customers of the mission. The trading trips which representatives of the two organizations make into the domains of each other are mutually considered to be intrusions of the regatão type.

A common occasion for trade at the mission is provided by the Christian holy days, which are always observed by a large number of Indians. Pressure is exerted by the priests to come to these gatherings and to attend Mass and receive the Sacraments, but to the Mundurucú these are times to deliver rubber, partake of the coffee and sweets provided by the nuns, hold dances, and get together with their widely scattered relatives and friends. In the latter respect Catholic rites help to fill one social function of the extinct intervillage ceremonials.

There is one important difference between the trade as conducted on the Cururú and by the Tapajós patrons among the campineiros. The patrons generally trade with chiefs and family heads, and, although individual accounts are kept, the fiction of collective dealing is partly maintained. Both the Indian post and the mission deal with persons only, however, and each is aware that he has a separate account of credits and debits and is an independent producer. Wives who tap rubber with their husbands and young sons who similarly aid in the avenues of their